

POSITIONS OF THE VVORD

Hades:

THAT IT IS
the generall place of Soules: and
holdeth as vvell the Godly vvhich
are in Paradise, as the vvicked that
are in Tartarus:

WITH A CATALOGVE
of our heresies, from which one word
handled by a right Grecian would haue
saued vs.

TO
the BB. of England.

BY HUGH BROUGHTON

1605.



OF HADES, THE

place of Soules: diuerse
speeches vther it is.

1. **T**he Greeks vniuer-
sally since their ton-
gue hath bene in re-
cord, holding truly in speech, that
mans soule is immortall, Place the
soules of the dead in Hades. But
vther they should place it, that
could not be knowe of the which
had not faith to perceave that by the
vvord of God two vvorldes vvere
made.

2. Saturne and Iapetus, sent of
Iuppiter into Hades, held the other
Hemisphere. And Plato in Pha-
done proueth that seing the earth is
in the middes, Hades vnder the earth,

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to our Situation, must be as far as
the heavens.

3. Eustathius vpo Homer cal-
ling Haden for Iapet the half globe
vnseen, sheweth that some place
Haden beyond the Ocean. And
Homer, in Vlysses iourney to Ha-
des, placeth it beyond the gates of
the Sunne.

4. The Greek fathers follow
the Heathen in Phrase: vwho term
the place of all dead, *καταχθονια*
vnder the ground. Yet they know
that Abraham and such were in the
Heavenly city. by Eb. xi. and that
doth Basilus confess vpon ps. 115, &
116. & many fathers in frag-
ments vpon the psalmes ioyned to
Athanasius. And Athanasius in
mo places then twentie sheweth
that Hades to our L. was Holy A-
dams, & holy Abrahams Lodging.
And

And vvhē the Porters of Hades trē-
bled: in that father, it vvas not for
feare least the vvicked should be rid
from Gehenna: but least all the
faithfull should arise. And Euen
Gehēna in Chrysologus is by abuse
of term Abrahams Lodg: vvhom
& the rich man Eadem regio conti-
nebat. VVhat vicinity is to soules
in their vvorld vve cannot tell. And
as vve see the sun so far off better thē
a man distant forty pases: So the
speech passeth of Abraham vvith E-
leazar that made God his strength,
to the tormented: as though there
vvere but a dingle, valley, or great
ditch betvvixt them: yet theyr lis-
tance may be far: though vve must
be spoken too: as mans capacity
holdeth. And, by our Lords vvar-
rant, Hades hath Abraham no lesse
then the rich man. In that vvord

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Luc. 16. The Lord alloweth the general notiō of heathē Greek: That Hades is the place of all kynde of Soules: Faithfull & faithles.

5. By Iosephus in Photius Librarj The bosom of Abraham is in Hades: and by the true Philo the Greek Ievv of Alexandria, Abrahā leaving mortality is ioyned to the People of God, enioying vncorruptiō, made equall vnto Angels. And this sentence a late Ievv R. Azarias hath translated into Ebrevv: as being the Ievves comon opinion.

6. The learned Theodoret cōmendeth Platoes iudgment for double iudgments in Hades: ioy for the iust: & prison for the vniust. And he accepteth Platoes terms, though Plato knew not vher Hades vvas.

7. The Ievves in Zoar made from Symeon Ben Iochaj, of S.

Paulos

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Pauls time, haue Gehenna for the
vicked: & Paradise for the Godly.
And no third place. And in Aboth
Rabbj Nathan Moses & all faithful
are presently caryed to Gods throne.
and rest vnder the throne. as the
martyrs vnder the Altar. Ap. 6.

8. Our L. confirming the Ie-
uues terme of Paradise, telleth the
thief This day shalt thou be vvith
me in Paradise. The Ieues vvere
taught by Prophets termes for the
vvorld to come: and those vvould
the holyghost confirm in the new
Testament.

9. Some Greek fathers, not
knowing Paradise for soules Lodge
vsed from the prophets scholers,
thought it opened first to the thief:
and so, Hades for the fathers to be a
degree Louer: as doth Basil on pf.
49. yet he checketh himself.

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10. S. Paul disputing vvith E-
brevves in their plain maner, to
Greeks vvas hard: in this Eb. xi.
God providing better for vs, that
they vvithout vs should not be per-
fected. He denied not to Abel, E-
noch, Noe, Melchizedek Abrahā,
Isaak, Iacob, Moses, Barac, Gedēon,
Iepthe, Samson, Samuel, David his
37 vvorthies strong in Battel, the
Sareptane, the Sunamite, Elias &
vexed prophets, Ananias, Azarias,
Misael & Daniel & the Machabees,
vvho dyed for hope of the better re-
surrection, he denied not to these
all ioy, that the Martyrs had: But
disputed hovv the Lavv made no-
thing perfect in doctrine: vvith-
out the Gospel manifested vnto vs,
seen to the old fathers far off.

11. S. Paul vvas not a Lord of
faith, but a teacher. And so he
vvas

was to speak vpon grounds vvhich
his enemies could not deny. And
he protesteth he bringeth no new
Principles. That Christ was to suf-
fer, & being the first from the dead
should shew Light vnto the world:
this was all his difference from the
Scribes. And his Epistle to the E-
breuues in euery membre comba-
teth vvith the Talmudiques: vvhos
speeches yf the Greek fathers had
knowen, Abrahams Hades had
not bene thought, one thought in
ioy differing from his Iudaique Pa-
radise: vvherin he was equal to
Angels.

12. Iosephus Booke for Abrahams
bosom in Hades, fathered vpon I-
renæus, Iustine Martyr, & one Ca-
sius elected Bishop of the Gentils, in
Photius, sheweth the Greeks com-
mon opinion: That they took Ha-

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des the General to 'Paradise
dise & Gehenna: But vwhen they
feared speeches to Rabbins for the
thiefes Paradise, & hovv the Patri-
arks had not perfection vvithout vs.
yet Theophilact vvrestleth vell vp
on S. Luc. 23. vvith both poincts.
But novv 1400. yeares the Greeks
haue staggered: Saying vell and
tottering vpon their ovvn sayings.

13. VVithout knowvledge of
Rabbins & Heathen Greeks, none
can be a fit Bishop to expoūd souūd-
ly the Ebrevv and the Greek Testa-
ment: & to shevv Constantly that
Hades is the Generall for Heauen &
Hell.

14. The Scribes hold vniuer-
sally that Sheol neuer distinguish-
eth Lots, but vwhen it is taken for a
spedy death, vpon vvickednes: and
yet then no sure vvarrant, for to be
Hell.

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Hell.

15. Yf any vwill be heaping
Christians for Sheol to be Hell, a-
gainst the most Learned Scribes,
Rambam, the greatest Thalmudiq;
that ever vvas: vvho to. 1.49. in a
treatise of repentance svveateh to
find the Metaphores for Hell, and
all notes of it but neuer durst touch
Sheol: yf any vwill make our Bar-
barous to teach such Rabbins E-
brevv, that mā making us askoff to
Turks & Ievves, Laboureth for
Machmad more then many thou-
sands that take his pay. And such
should be bridled not honoured.

Of the manyfold Hæresies
vvhich Hades, holden The
vvorld of Soules, generall to
Paradise & Gehenna, doth
plainly, strongly, & most
profitably confute.

The

1 The Pope thanketh GOD, vvho sent his S. to Hades, to bring the fathers to Paradise: This thāk is foolish. They vvere & are still in Paradise: the ioyfull part of Hades. And they changed not their place, by our Lords passage.

2. Some of ours say: The Church ever held that our L. vvēt to Hell. The lesuites of Mentz being demaūded of their faith: vvchich is in a Greeke Epistle vvritten by their chief: Pater Nicol Serarius vterly deny that our L. vvēt to vvorse Lodge then the fathers had. And no old Church vvvent further that vvay then the Popish. So our Doctrine saylerh, and fallerh. And of reformed Churches Breame alone or vvith small company, holdeth Hell, to be named in the Creed.

3. Geneva made them selves ridiculous

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rediculous to all Gracia: teaching impossibilities: that our L. vvent to paradise: and not to Hades. As if they vvere men & not Animalia.

4. The same in vvord deny the soules immortality. All Platoniques vvill tell thē that yf the soul be immortall, it must needs go hēce to Hades. Not onely Theodoret named about: but also S. Luc. 16. allowveth Platoes speach. So Geneva tongue denyeth the soules immortality: though it have a mind vndenyng of it: and a good hope of the vvorld of Soules: better thē the Ievves: vvich say Gholā haneshamoth Gholam hanechamoth They vvorld of soules is the vvorld of Solace. But alas they haufmal hop, vvho deny Christ our only hope.

5. Geneva, saying: To descēd to Hell is to haue the torments of Hell:

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Hell: vvould be ridiculous to three
thousand yeares Greek: none e-
uer tooke it so. Therin they do
them selves exceeding great iniury:
shewving that they misse in vveigh-
ty matter: against the Perpetuall
vse of the speach.

6. The same teaching in this
order that our L. suffred: vvas cru-
cified dead and buryed, and suffred:
Make the Penner of the Creed to be
no Logician: that knew not in
vvhat order things vv ere to be spo-
ken.

7. The Soules immortality
should specially be opened in the
Creed: that the body being decla-
red, hovv it vvas crucified dead, &
buryed: this article vvas needfull:
That our Lord his soule vvent vnto
the Father. That doth the Greek
in speach of the faithfull, signify.
This

This goodly article the Geneveans exclude.

8. The assertion that our L. suf-
fred Hell torments, appeareth not
true by any Scripture. True mo-
desty vwould looke to Scripture
phrases in handling our redemption.
The WORD telleth our L. his dan-
ger, shame and reproch, vvere vn-
speakable: and that God left him
ps. 22. vnto paynes and contume-
lies there set dovn. But that G O D
forsooke him: that is our ovne
term. The vvord is Leauē. And
the psalme expoundeth the vvord.
And Shabak in the Gospell, Syriaq;
and in Dan. 4. is plainly to leauē. As
to leaue the stumpes of the tree in
the ground.

9. Calvins vncircūspect vvor-
des herein gaue Papists much advā-
tage; and troubled all Churches.

Greek

Greek skill for one word would
haue holpen all.

I. d. Purgatory falleth vnder Ha-
des Lodgeth all soules departed: &
can haue but Paradise & Gehenna
for them.

ii. Archb. VVhingift, was
wise when he obteyned by Syllu-
lius Caesar Q. Elizabeths hand for
M. Ieffrey K. fellow of the Kinges
Colledge to passe ouer sea to cōfesse
his hæresy: while he denyed de-
cēding to Hel in the Creed to mean
in a Barbarous & shamefull transla-
tion a going vp to Paradise. And
he was thankfull in promise of 400
Lib. p annū: to his Catechizer, so
that he would stir no more in the
matter. Archb. VVhing. was yvell
Learned in the comon kind: and
could see. When he the Arch. yeel-
ded, the inferior BB. should haue
done so:

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